

"THE TRUTH SHALL MAKE YOU FREE."—CHRIST.

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CHILLINGWORTH.

"THE BIBLE, I SAY, THE BIBLE ONLY IS THE RELIGION OF PROTESTANTS. Whatsoever else they believe besides it, and the plain, irrefragable, indubitable consequences of it, well may they hold it as a matter of opinion; but as a matter of faith and religion, neither can they with coherence to their own grounds believe it themselves, nor require the belief of it of others. . . . He that believes the Scripture sincerely, and *endeavours* to believe it in the true sense, cannot possibly be an heretic."

These words of Chillingworth have been the watchwords of true and Christian reformers during the last two hundred and fifty years. Chillingworth was born in 1602, and died in 1644, so he lived in an age in which controversy on the true grounds of Christian faith was carried on with much zeal and bitterness. For a brief time he espoused the side of the Roman Catholics, and thought the Church was the sole arbiter in matters of faith, but speedily he found this an untenable position for a rational man to occupy. He rejoined the Established Church, and for some years refused to subscribe her creeds and articles, as he knew they were not in harmony with the Scriptures. He disliked the Athanasian Creed, and affirmed "that the Creed of the Apostles contained all necessary points of mere belief." He also objected to parts of the articles which set forth the doctrine of vicarious atonement. We think that Chillingworth might be classed as an Arian; he was frequently charged with being a Socinian. It is refreshing to read his vigorous words against subscribing to the articles and creeds. "I will not juggle with my conscience and play with God Almighty." "I think myself happy that it pleased God when I was resolved to enter upon subscription to cast two impediments in

my way. . . . I plainly perceive that if I had swallowed this pill, howsoever gilded over with glosses and reservation, and wrapt up in conserves of good intentions and purposes, yet it would never have agreed nor stayed with me, but I would have cast it up again as the wages of unrighteousness. I thank God I am now resolved I will never subscribe." And yet we have the melancholy story to tell that he did subscribe. It was never understood that he subscribed to the scripturalness or truthfulness of the articles, but "a subscription of peace," under the influence of men who do juggle with conscience. We may learn how disastrous a State Church has always been, as it is now, and ever will be, to the interests of Christian simplicity and truth. His subscription gained him preferment, but never freed him from the imputations of heresy. In the civil war he joined the army of King Charles, and was taken a prisoner; and by his own request was sent to Chichester. He was soon seized with a sickness, and died a prisoner of the Parliamentary army. He was attended by a rigidly orthodox Presbyterian minister (Mr. Cheynell) during his last illness, who has given us some interesting particulars of the liberal sentiments of Chillingworth to the last of his days. "I found him pretty hearty one day," says Mr. C., "I desired him to tell me whether he conceived that a man living and dying a Turk, Papist, or Socinian could be saved. All the answer I could gain from him was 'that he did not absolve them, and would not condemn them.'" This by no means pleased his narrow-minded inquisitor. To the last he held those large and charitable views of God's government, and "commended his soul to God, hoping to be saved through His infinite mercy, and the mediation of his Lord and Saviour Jesus Christ."

THE PARTING BREATH.

"THE ruling passion strong in death" is a poetic phrase founded on practical experience. Even while the body is on the brink of dissolution and life is fast fleeing—while the senses are dim, and the power of voluntary motion is already dead—the mind flickers up like the last glimmerings of the expiring taper in the socket, and the parting breath of the dying is often a striking commentary or illustration of their entire past life.

In cases of ordinary natural dying there is often a momentary exaltation of the mind, in which it seems to survey the past or to anticipate the future with a lightning glance—exhibiting the triumph of mind over matter at the very moment of their final separation. Physiologists inform us that this preternatural exaltation of the mind at such a moment resembles dreaming more than any other known mental state; and yet the ideas passing in the mind seem to be also suggested to some extent by external circumstances. As in the case of the death of a distinguished judge, who, seeing the mourning relatives stand round his bed, raised himself for a moment from his couch, and said with his wonted dignity—"Gentlemen of the jury, you will find—" then fell back on the pillow, and expired.

The past pursuits and events of life are usually those which most influence the mind of the dying. Napoleon's muttered exclamation of "*Tete d'armee!*" (head of the army) was a striking exemplification of the ruling passion strong in death. Nelson's last words to Hardy were—"I thank God I have done my duty." And Captain Lawrence's last exclamation was—"Don't give up the ship." As characteristic as these was the saying of Dr. Adams, master of the Edinburgh High School, who when dying supposed himself to be still in the midst of his class, and muttered, "It grows dark, the boys may dismiss"—then fell back, and expired. And how many a little scholar has parted from this world saying, "Give me my hat, I want to go home."

Often, however, all the later events in life seem to be blotted out from the mind of the dying, and the vivid life of youth and childhood springs into memory again. The forgotten *patois* of some far remote

native village is now well remembered; the names of old acquaintances, the companions of youth, are suddenly remembered; and the voice of the skylark, the babbling of the brook, and the rustling of the trees salute the dying man's ear as he parts with life in the centre of the crowded city where he has long lived. Sir Astley Cooper once, in passing through the wards of Bartholomew Hospital, heard one of his patients talking in a strange language, having ceased to speak in his wonted English. A Welsh milkwoman discovered it to be Welsh, the language in which the man had learnt to speak when a child, but which he had long forgotten.

The visual conceptions reproduced in some minds during their last moments often appear to have been derived from poetical readings and musings, little suspected even by those who best knew them. Dr. Symonds says he remembers hearing a young man who had been but little conversant with any but civic scenes discourse most eloquently a short time before death of "sylvan glen and bosky dell," purling streams and happy valleys; "babbling of green fields" as if his spirit had already been recreating itself in the gardens of Elysium. And, in another case, of a physical patient, every person who came to the dying youth's bedside was sure to receive a distich in honour of his name; nor could any remark be made without his seizing one of the words uttered and finding a rhyme for it, in doing which he exhibited great ingenuity. Recitations of poetry appearing to recur from a passive process of memory, with perfect unconsciousness of what is passing around, are frequent occurrences, and the passages selected have often a singular coincidence with the events in the life of the moribund rehearser. Sir Walter Scott's touching picture of the death of Madge Wildfire has had many unfictitious counterparts.

Shakspeare, whose knowledge of life in all its phases seems to have been something almost superhuman, has touched upon the subject with his accustomed skill. In the death scene of Catherine ("Henry VIII.") the Queen's soul is cheered with beatific visions and communion with heavenly visitors such as often visit the dying whose lives have been spent in the contemplation of future existence:—

"Saw you not even now, a blessed troop
 Invite me to a banquet, whose bright faces
 Cast thousand beams upon me, like the sun?
 They promised me eternal happiness,
 And brought me garlands, Griffith, which I
 feel
 I am not worthy yet to wear: I shall,
 Assuredly."

But in the death scene of Falstaff, described by Dame Quickly, Shakspeare gives the signs of death so accurately that we have heard the passage quoted by a lecturer on physiology as entirely characteristic of the parting scene in many instances—

"A made a finer end, and went away, an it had been any Christom child; 'a parted even just between twelve and one, e'en at turning o' the tide; for after I saw him fumble with the sheets, and play with flowers, and smile upon his finger's ends, I knew there was but one way, for his nose was as sharp as a pen; and a' babbled of green fields," &c.

If it be true, as Dr. Fletcher was of opinion, that at the moment of dying the mind is occasionally in so exalted a state that an almost instantaneous survey is taken of the whole of a past life, we can then easily understand the horrors that haunted the mind of Charles XIV. of France on his death-bed, who fancied that he still heard the groans of his subjects who were massacred on St. Bartholomew's Day. Cardinal Beaufort, too, the murderer of the Duke of Gloucester, suffered rightful mental tortures. "Will not all my riches," he exclaimed, "save me? What, is there no bribing death?" In like manner, Queen Elizabeth's last words were: "All my possessions for a moment of time!" But in vain. How different the quiet parting words of Washington: "It is well!"

In nearly all cases, however, if not in every case, the moments which precede death are absolutely painless. Dying, when disease has done its work, and nature has ceased to offer further resistance, is no more painful than falling asleep. It is entirely an unconscious act, and our consciousness leaves us so imperceptibly that before our life is terminated we have become insensible to its value. When life passes it is with a gentle sigh, and—

"Like a clock worn out with eating Time,
 The wheels of weary life at last stand still."

THE RELIGIOUS REFORMERS OF INDIA, CALLED, BRAHMO SOMAJ.

It is now nearly forty years ago that the Rajah Rammohun Roy founded in Calcutta a small assembly, the first of its kind, for the worship of One God; it still exists in a modified state, and far from being one alone there are now more than fifty in various parts of India, each bearing the name of "Brahmo Somaj," literally "Church of One God," Brahmo—God, Somaj—Church, or assembly. In these churches men assemble by hundreds to join in a pure worship, as they call it themselves, consisting in reciting short prayers and singing hymns, generally followed by a religious discourse. The following is a vow the new convert takes on becoming a member of the Brahmo Somaj:—"I will worship through love of Him, and performance of the works He loveth, God the Creator, the Preserver, and the Destroyer, the Giver of Salvation, the Omniscient, the Omnipresent, the Blissful, the Good, the Formless, the One only without a second." But it is a significant fact to remark, that while hundreds of men are members of these churches, there are as yet an exceedingly small number of families from which women have joined, for the women are still so completely uneducated and under the influence of superstition and the priests.

It is difficult to estimate the influence the contact with European civilisation has had upon India, and how far that contact has been instrumental in bringing about the high state of education that exists at present among the higher classes of Hindoos; they are instructed in modern as well as ancient languages, and having little literature of their own, their minds are formed by European books, and all our best writings are familiar to them; their subtle intellects deal, with the greatest ease, with the most profound modern philosophy; they are well read in science, in theology, and, as a natural consequence, they find it impossible to continue to believe in the absurd, unnatural, and idolatrous form of faith they find in the benighted country around them; indeed, it is said that there are no young uneducated Hindoos who do still believe in it. But it needs a prophet, even when the kernel is dead, to bid men arise, shake off the

dry husk, and seek a newer path. This Rammohun Roy did in a great measure; he took the first step in a new direction, a step which can never be retraced. He showed his countrymen that the oldest and most authentic of their sacred writings, the Vedas, teach a Theism almost as pure and simple as modern philosophy does; he called upon them to forsake the old temples and join in a simple worship of the One God without forms or ceremonies. He wrote against the "Idolatry of all Nations," and amongst other things published a collection of passages from our Gospels, entitled "The Precepts of Jesus, the Guide to Peace and Happiness." But he, living in the early days of reform, did not possess the courage or determination at once to cast aside all superstitious and idolatrous practices and all the distinctions of caste; he allowed his followers, while they were to remember they were merely forms, to continue observing many superstitious rites, and to the last he was careful to do nothing which in the eyes of his countrymen might have seemed to make him lose caste. And had his church remained where he left it, it would have possessed comparatively little world-wide interest, for the mode of worship he instituted led many of his followers to believe that the Vedas were the sole foundation of their faith, and that all other truth must be tested by its agreement with them. But after Rammohun Roy's death many of his successors perceived that to cling to the Vedas as alone sacred, was against the first principles of their faith; from that time there have been in their church, as in all churches, two bodies, one conservative, the other progressive—the former still holding more exclusively to the authority of the Vedas, the latter bearing the name of Brahmos, who—to quote their own words—maintain "that the religious condition of man is progressive, like the other parts of his condition in this world;" and further, "we don't mean that we have known all that we require to know of religion; all the *truths* which have been hitherto ascertained, and all those that may be hereafter established, are equally acceptable to us." It will not be easy to explain the Brahmos' belief better than by quoting further from a pamphlet published by them at Calcutta. They say:—"The book of Nature and Intuition form

the basis of the Brahmaic faith. Although we do not consider any book written by man as the basis of our religion, yet we do accept with respect and pleasure any truth contained in any book. We pray for *spiritual* welfare, and believe in the efficacy of such prayers. We believe in the providential care of the Divine Father. We avow that love towards Him and performance of the works He loveth constituteth His worship. We believe in the immortality of the soul." These are the fundamental ideas of their religion, and we can easily fancy how unsuccessful English missionaries find the work of conversion with such men. How indeed can they be converted while they maintain "that the fundamental doctrines of their religion are at the basis of every religion followed by man." This is eloquently advocated by one of them in a discourse on "Unity and Variety in Religion," delivered at Calcutta in 1865. Religion, he maintains, has its origin in the spiritual nature of man, which has been formed by the Great Father of all; everywhere the soul is the same, and everywhere over the world pure and true religion is one and the same, but in every land ceremonies have been added to the spiritual insight of man, and have come to be considered as essentials. "Religious teachers, who loved God in spirit, had within themselves the inspiration, the revelation of the spirit, and were the true worshippers of God. But their successors, who ventured not to worship the All-holy without veils, and saw not with their own eyes, adhered to every word the teachers had said, literalised what they in the spiritual glow of their heart adorned with figures, and sanctified the external ceremonies they used. Pleased with the truths obtained at second-hand, they kept their spirit at rest, and busied themselves with unwholesome forms." But a time may come when men shall see these forms are separate from real religion, and all believe that they can themselves go straight to God, though, indeed, they will never cease gaining aid and comfort from religious books and teachers. He concludes: "Let us, trusting our life and soul and all to Him who has given them all, go abroad in the world to act our part there, and to preach the *one and unchangeable* religion of God." In another sermon the same writer strongly

advocates that all men are equally sons of God.

These sermons are written in English, for the Brahmos, educated men, speak that language as easily as their own. Occasionally the phrases used may sound foreign to us, and it may, too, be strange to some of us to see the name of Jesus, always mentioned with the greatest reverence.

Foremost among the leaders of the Brahmo Somaj is Keshub Chunder Senior. A lecture of his on "Jesus Christ, Europe, and Asia," has been republished in London. It is glowing with passionate and tender love for Jesus, "the greatest and truest benefactor of mankind." He rejoices to think he is an Asiatic, as Jesus also was, and therefore can understand Him so much the better, and love Him with a love an "hundredfold intensified." But he is careful to say that Jesus "has exercised such living and lasting influence on the world not by the physical miracles popular theology has ascribed to him, but by the greater miracle of truth which He preached." He remarks how unlike to the teaching of Jesus is the behaviour of the Christians who come to India, and he entreats them to follow their master better. In another lecture on "Great Men," he speaks of all great men as divinely inspired and sent by God. He says: "Let not our homage, however, be exclusively confined to any one of them, and withheld from the rest. We must honour all of them, unbiassed by local influences, party feeling, or sectarian bigotry. It is the want of this Catholic spirit, it is the evil of awarding exclusive honour to particular prophets that has filled the religious world with hatred, jealousies, and strife." And further: "Though Jesus Christ, the Prince of Prophets, effected greater wonders, and did infinitely more good in the world than the others, and deserves, therefore, our profoundest reverence, we must not neglect that chain, nor any link of that chain of prophets, that preceded Him and prepared the world for Him, nor must we refuse honour to those who, coming after Him, have carried on the blessed work of human regeneration for which He lived and died."

Keshub Chunder, Sen, is an active worker for reform of every kind. He travels about preaching to the poor as well

as to the educated. He earnestly desires to do away with caste, and to form a religious brotherhood of all his countrymen; he has already helped to bring about several marriages between persons of different castes, a thing unheard of before, and an important step forward. He is deeply convinced of the need of educating the women. In an "Address to Young India"—a passionate appeal to his countrymen to aid in the mighty work of reform before them—he says: "Do what you will to promote reformation, as long as errors and prejudices lodge in the minds of the women they shall be perpetuated from generation to generation." A great step towards educating the women will be the prevention of early marriages. How can girls be taught much who are sent to school at five or six and taken away to be married at ten or eleven? But there are many difficulties in the way of educating them, and we can fancy with what pleasure the Brahmos hailed Miss Carpenter when she came to them on her charitable mission. The journal of their society, "The Indian Mirror," published in English every fortnight in Calcutta, was full of her praises.

May not this short account of the Brahmos lead us to the conclusion it is not religious conversion of any kind they need, but friendly sympathy and aid in carrying out the reform in their own way. A gigantic work is before them; the masses of the enormous population of their country are still sunk in apathy and idolatry, and their brotherhood is small to encounter it.

But reform has begun from within—the only true way in which reform can work—and we must feel that we who hold Unitarian opinions are peculiarly fitted to understand and help the Brahmos, whose belief is so wonderfully like our own. We go to them without the theological hindrances of our orthodox brethren, whose teachings of an infallible Book, a Trinity, an Incarnation, an Atonement, and a depravity of man, are doctrines which Hindoo as well as Christian priests have taught, and belong to dark ages which the Brahmos know they left behind them when they stepped from the gloomy old Hindoo idolatry into God's own bright sunshine, which they feel they now enjoy.

E. S.

GOLDEN OPPORTUNITIES.

A LITTLE girl heard a story about a "golden opportunity." She thought she could never have such an opportunity, for where could a little girl like her get gold? but she thought a great deal about it.

"Mother," she asked at last, "what is 'opportunity'?"

"It is a *convenient time*, a good chance," said her mother.

"And what is a golden opportunity?" asked Lottie.

"It is the best time," answered mother. "There is a *good* opportunity, a *better* opportunity, and a *best* opportunity; that is a golden opportunity."

"I suppose little girls like me never have golden opportunities," said Lottie.

"Yes," said her mother, "you can find plenty of them."

"*I!*" cried Lottie, "*I* find a golden opportunity? It would take me a long time to hunt."

"One reason why we do not find them oftener," said her mother, "is because we look too far off. God has put golden opportunities within our reach."

That surprised Lottie; she could hardly believe it.

"If that is so," said Lottie, "I'll find them."

Should you like to know how she succeeded? Lottie was an early riser. She was up an hour before breakfast. She fed her bird, gave it some clean water to wash in, and then went into the garden. Was she hunting for golden opportunities?

All at once she stopped.

"Oh," she said to herself, or to the birds, for there was nobody else around, "is not this a golden opportunity for me to study my geography lesson?"

At that she ran back into the house, found her book, and sitting down on the piazza, began to study. She studied until breakfast time. There was nothing to disturb her. Her attentions were wide awake, as everything is in the beautiful morning.

"Oh, mother," she said at breakfast, "I do believe I have found a golden opportunity to study. It is early in the morning."

Her mother smiled.

"Yes," said her father, "the morning hours have gold in their mouth."

Lottie had a perfect lesson that day, which was not always the case. Lottie's class had a pretty hard arithmetic lesson. The third sum nobody could do.

"You *can* do it, Lottie," said the teacher the day before.

"I can't," said Lottie; "I have tried and tried, and I can't."

She got very much put out with the sum, and would not try any more. To-day Lottie took her book and slate, and there was that "awful hard third" staring her in the face. Lottie felt at first like skipping it, for what was the use of trying?

Then she thought:

"Oh, who can tell but this is a golden opportunity?"

With that she went to work *hard*; and what do you think? She got the answer. To be sure, it cost her a good hour's work; but then you see, it was a golden opportunity for perseverance. Lottie felt much pleased. There is a great deal of satisfaction in mastering a difficulty. Before noon she found two golden opportunities at least, didn't she?

I must tell you of one she found the next day. Lottie was going to school with a beautiful red-cheeked apple in her pocket. Apples were scarce, and she thought it a great treasure. As she turned the corner, a ragged little boy was sitting on the steps of a house, crying bitterly. She had seen him before. Lottie owed him a grudge, for he once spit on her. But now he seemed so grieved that Lottie stopped and asked kindly what troubled him.

"My father kicked me," sobbed the little boy, "and struck me."

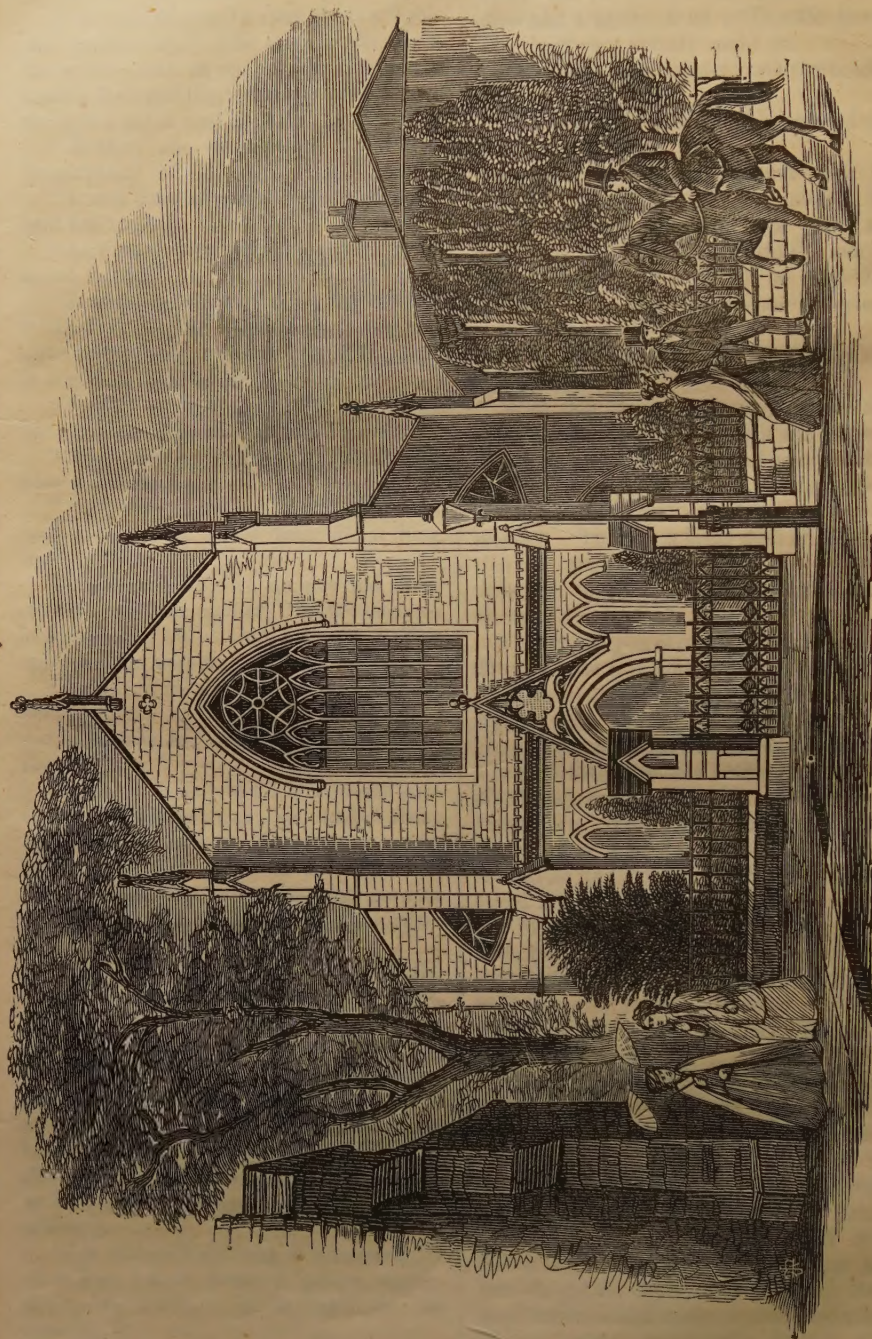
"Well, Jockey," she said, "you have a kind heavenly Father who loves us;" and, slipping her hand in her pocket, she pulled out the red apple.

"Take this," said Lottie, putting it into the boy's hand. Was not that a golden opportunity for returning good for evil?

So you see, golden opportunities are within the reach of children. Indeed, youth itself is a golden opportunity—a golden opportunity to become acquainted with Jesus, God's dear Son, and *grow up* like him—a golden opportunity to prove those good habits which make a noble and useful life—a golden opportunity to put your feet into the pleasant paths of right, and *keep there*, where wicked people and wicked things are not likely to come and find you.

GEORGE CHURCH, M.D.





CONGREG. CHAPEL, TROWBRIDGE.

THE SUCCESSFUL MINISTER OF CONIGRE CHAPEL, TROWBRIDGE.

PLEASEING as it may be to survey the external view of our chapel at Trowbridge, it is much more interesting and instructive to step inside this beautiful building when you have a Sunday to spend there, join in the worship, witness the well-filled chapel, the aisles often crowded, feel the earnestness of the devotion, and the warmth and religious zeal of the minister and people. We have no hesitation in saying that one of the most successful ministers of our denomination is the Rev. Samuel Martin, of Trowbridge. For forty years his chief ambition has been to lead the old and young of his little town to a pure, simple, and scriptural Christian life. His piety and his devotion to the interests of the religious life of the people are never questioned by any minister or sect of his neighbourhood. A sigh of sorrow is at times breathed "that so good and devout a man as Mr. Martin should be a Unitarian." He is better known and more sincerely respected than any other minister of that town. All the people, rich and poor, old and young, know "FATHER MARTIN." Fine, genial old man, with a solemn word to the erring, a sweet word to the young, a comforting word to the aged, a cheerful face and a well-suited anecdote for anybody and for every place. The young people of Trowbridge nearly all prefer to go and be married at Conigre Chapel, and receive the blessing of his benevolent and pious heart. Mr. Martin and his congregation reply to a sneer sometimes made at our Unitarian theology that it is not devotional, that it is not warm, and hearty, and popular. We hold that the Unitarian theology contains all the elements of piety and morality, of all that is good in any church. This is strikingly manifest at Trowbridge, and the fault is not in our theology so much as in ourselves that this is not evident everywhere. By the way, we may just now give our revered friend a hint, as it is said there is never a controversial or theological discourse delivered in this church, and that the only controversy Mr. Martin holds is with sin and ignorance. We do not think our pastor's success arises from this negation of theology and occasional expository discourses on Christian Unitarianism. There are many other ministers of our body say

no more about theology than Mr. Martin does, and they are neither so popular nor trusted as he. It appears to us that our Unitarian Church has a distinctive and honourable mission at the present time. There are gross perversions of the Gospel rampant among neighbouring churches. There are doctrines preached as subversive as they can be of the Fatherhood of God and the Brotherhood of Man, and the Righteous Government of the Universe—doctrines destructive of the simplicity of worship and the conditions of divine forgiveness; and we think silence is not justifiable when those evils are at our doors. The young and the old, and all our people, need to have the popular religious errors of our day explained and confuted—this seems to us a religious duty. But we have now wandered from our mark, and our friends at Trowbridge will pardon the digression. Every one among us, to his own master, he standeth or falleth; and we do not presume to be judges in Israel. Our readers will be sorry to hear that Mr. Martin has not been blessed with good health of late years, but has suffered much intense pain. May his life be yet long spared to his people, and his services to the cause of religious truth and duty to the town of Trowbridge.

THE GOLDEN RULE.

"UNCLE JOSEPH, Uncle Joseph, please tell us what makes every one like you so well."

This was asked by some half a dozen bright-eyed, eager-looking little fellows, who clustered around a white-haired old man, with a very pleasant face. Indeed, Father Time had left his marks there deep and strong; but it was a very legible and true letter of recommendation, that those who ran might read.

Uncle Joseph answered: "Why, boys, what has come over you to ask me such a question as that?"

One little boy answered: "Well, uncle, I'll tell you. We were talking with father about you, and I asked him what made everybody like you so well; and he told us to come to you; he guessed you would tell us the secret. Now please do."

Then the old man said: "Well, boys, this is the secret: I have always tried to do by others as I would wish others to do

by me under like circumstances. This is a good rule, and very easy to understand; and those who practise it cannot be very far out of the way.

"I was always a quiet, thoughtful boy, and perhaps for that reason was more inclined to think of others than some of these wide-awake little fellows are.

"But look here, boys, you come and sit with me under the shade of this beautiful elm tree, and I will tell you what happened to me when I was quite a young man, which I think has made a life-long impression upon me.

"Well, to begin, as the story-tellers say, when I was quite a young man I lived far away from here, in a mountainous country, and very near where I lived there was what is called a mountain gorge, which was some ten feet wide. Now to get on the opposite side one must travel some four or five miles, so the neighbours concluded to have a bridge built, and each one that crossed pay toll, and in that way to pay for the bridge and keep it in repair. As I lived nearer the bridge than any one else, they voted that I should be toll-gatherer.

"This was not a very arduous task, as there was not a great deal of travel in that region, and very seldom any one wished to cross the bridge after ten o'clock at night.

"Oh, I must not forget to tell you that there was a gate at one end of the bridge which was kept locked at night, and no one could cross without they came and roused me up; but I always kept a light in the window to guide the traveller to the house.

"One day we had a heavy pouring rain all day, and as night came on, instead of abating it seemed to increase in violence. The wind commenced to blow, and I thought to myself—this is indeed a fearful night, but it isn't probable that there will be any travellers along to-night. However, I put my light in the window, and went to bed about ten o'clock. I cannot say how long I had slept when I was aroused by a heavy knocking at the door. I got up and opened it as soon as possible. There stood a man who seemed to be completely drenched with rain. I asked him to come in, but he said: 'Young man, I am sorry to trouble you, but I am very anxious to cross the bridge to-night, and would like to have

you open the gate for me.' I tried to persuade him to come in and stop till morning, but he said he could not think of it, as he had a child on the other side who was very sick, and he felt that he must go. So I took my lantern and the key and went out to let him go across; but when we got where the bridge had been, we found it was blown away. Then the stranger gazed in consternation, and exclaimed: 'What shall I do? what shall I do? I fear my child will die before I can get to it.'

"Then I said: 'Stranger, there is a place a few rods above here where I have often waded across in pleasant weather. If you will get upon my back and trust yourself with me, I think I can get you across safely.' He said: 'Willingly, willingly, young man, if you are disposed to undertake it.' So I took him upon my back, but as the water was quite deep, I had to use a great deal of caution and care; but at last I got him safely upon the opposite bank. When I put him down he offered me a well-filled purse. I thanked him and said I wished for nothing but the regular fee. As I spoke I looked towards him, and a halo of light seemed to surround his head as he repeated these words: 'Inasmuch as ye have done it unto another, ye have done it unto me,' and he was gone.

'How I got back and into bed again I have no recollection. In the morning, when I got up, my light was burning in the window as usual. The rain had ceased, and I looked out to view the devastation caused by the late storm, when lo and behold! there stood the bridge, apparently as strong and defiant as ever. Then I knew my labour of love had been 'all a dream.' But, boys, it left an indelible impression upon my mind, and after that I was more inclined than ever to do good as I had opportunity.

"I hope you will profit by the secret I have told you. Try to do as you would be done by; it is a very easy rule to follow. If you are inclined to do wrong, just stop and think—'Would I like to have another do so by me?' That will decide it, and then you must do the right thing.

"Boys, I am an old man now; but let me tell you that I never found anything that would pay better than the practice of the Golden Rule."

ANNIE PHILLIPS.

THE DOCTRINE OF THE INCARNATION COMPARED WITH ST. PAUL'S EPISTLES.

By H. J. PRESTON.

UNTIL within a recent period the doctrine of the Atonement, regarded as a scheme for the satisfaction of God's justice, and at the same time permitting Him to extend mercy to a portion of the fallen race of man, appeared to be the article of faith which had the strongest hold upon the minds of Trinitarians. Recent writings of various authors of "orthodox" denominations prove, however, that the Unitarian view of this doctrine as the reconciliation of man to God on repentance from sin is now accepted by men of very high eminence, and although this opinion does not at present find favour with the majority of Christians, it may be safely left to make its way, and supersede a dogma opposed alike to all rational and scriptural representations of the divine justice and love on the one hand, and of human responsibility on the other.

The doctrine of the Incarnation appears now to occupy the position in the theological world formerly held by the Atonement. All the writers to whom we have alluded as having modified their opinions on the latter doctrine still adhere steadfastly to the former, and the object of the present essay is to inquire what (if any) support the doctrine derives from the writings of the Apostle Paul. We propose to limit our investigation to the Pauline Epistles because we consider them the best evidence of the fundamental doctrines held in the first days of the Church. Of their authenticity there is no reasonable doubt. They are the productions at first hand of the man who better than any other who ever lived was acquainted with the doubts and difficulties suggested by the early recipients of the faith, whether Jews or Gentiles, and who never hesitated to grapple firmly and fearlessly with them. He resisted with equal energy the ceremonial tendencies of the Jewish and the idolatrous hankerings of the Gentile converts; whenever any misconception of his teaching prevailed he gave the clearest explanation of his meaning, and the more he feared he might be misunderstood the more careful was he to be explicit and precise.

Reared himself as he tells us "a Hebrew

of the Hebrews; as touching the law, a Pharisee; concerning zeal persecuting the Church; touching the righteousness which is in the law, blameless." (Phil. iii. 5, 6). He was thoroughly acquainted with Jewish modes of thought, and knew perfectly well which features of Christianity would least commend themselves to his former co-religionists; while at the same time the intercourse he had enjoyed with persons of various countries in his native city of Tarsus, and in travelling to and fro between that city and Jerusalem, even before he commenced his missionary career, gave him an intimate knowledge of the Gentile mind, and qualified him to meet the objections to the new religion which would emanate from polytheists and idolaters.

Reared then "a Hebrew of the Hebrews, and as touching the law a Pharisee," it is certain that St. Paul was educated in the belief of the strict personal unity of the Deity, and in a firm attachment to the whole ceremonial law of which the Pharisees were scrupulous observers. It is then most important to observe that notwithstanding his early training and prepossessions, St. Paul very soon after he entered on his ministry recognised the difficulties interposed by the ceremonial law to the reception of Christianity by the Gentiles, and placed himself in uncompromising opposition to those Jewish converts who desired to subject all to the same law, and even oblige them to submit to the rite of circumcision as a condition precedent to their reception into the Church. Of the strength and determination of the Apostle's views on this subject the epistles afford abundant evidence, and in support of them he did not hesitate to oppose Peter and James, who were the heads of the Church at Jerusalem, no less than those Jewish proselytes who everywhere made his liberality towards the Gentiles one of the principal grounds of their rancorous hostility against himself.

We allude to this subject not that it has any direct bearing on the doctrine of the Incarnation, but in order to show that whenever he was convinced of the erroneousness of a cherished opinion he would renounce it, and regarding only the interests of truth, throw over all considerations but those which affected its most effectual dissemination.

It may be said, indeed, that this phase

of the Apostle's character is sufficiently evidenced by his conversion to Christianity and the zeal he exhibited in maintaining the cause he had previously so violently persecuted. But it is very important to observe that St. Paul did not merely accept Christianity in the lump, so to speak, as has been done by many a convert since, nor yet with a narrow and partial insight into its nature, as was the case at that time with the Jewish converts, including, as we have observed, several of the apostles themselves, but he brought the whole powers of his marvellous intelligence and vigorous and highly-trained mind to bear upon the subject under every aspect—in his own words, "he proved all things, and held fast that which was good."

Applying these observations to the particular doctrine now under our consideration, we may safely assume that St. Paul would not have hesitated to proclaim in the clearest language any new doctrine on the nature of the Deity which by direct inspiration or otherwise had been brought under his notice, and had approved itself to his understanding, and the more important the doctrine and the more alien from the previous opinion of those whom he addressed, the more distinct and emphatic would be his utterances. Every one who has studied St. Paul's Epistles must feel that this is the case, and that with him there is nothing like disguise or concealment of the truth.

What evidence do we find, then, throughout his writings in favour of that dogma which is now the cardinal article of faith of Christendom, and is thus enunciated in its best known and authorised summaries of belief.

The Athanasian Creed insists upon the doctrine of the Incarnation in the following terms:—"Furthermore, it is necessary to everlasting salvation that he also believe rightly the Incarnation of our Lord Jesus Christ. For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man, God of the substance of the Father, begotten before the world; and man of the substance of his mother, born in the world. Perfect God and perfect man, of a reasonable soul and human flesh subsisting; equal to the Father as touching his Godhead, and inferior to the Father as touching his manhood, who although he be God

and man, yet he is not two but one Christ."

The Westminster Confession of Faith thus states the same dogma:—"The Son of God, the Second Person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin, being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, of her substance. So that two whole perfect and distinct natures, the Godhead and the manhood, are inseparably joined together in one person without conversion, composition, or confusion, which person is very God and very man, yet one Christ, the only mediator between God and man."

In both these expositions of faith, then, we find it stated in clear and precise terms that Jesus is actually God, and in accordance with the Apostle's usual method we expect a similarly clear and precise statement of it from himself, if he believed it. A careful examination of his writings, however, fails to afford any single instance of the application of the "title" God to Jesus, with the exception of the disputed passages in Rom. ix. 5, and 1 Tim. iii. 16, which will be observed upon hereafter.

The following are the titles applied to Jesus by St. Paul:—"The Power of God and the Wisdom of God." (1 Cor. i. 24). "The Paschal Lamb." (1 Cor. v. 7). "The Son of God." (2 Cor. i. 19; Rom. viii. 3). "God's Anointed." (2 Cor. i. 21). "The Image of God." (2 Cor. iv. 4, 6; Col. i. 14). "Heir of God." (Rom. viii. 17). "The Spiritual Rock." (1 Cor. x. 4). "The Chief Corner Stone." (Eph. ii. 20). "A Mercy Seat." (Rom. iii. 25). "The Head of the Church." (Eph. v. 23). "Our Saviour." (Phil. iii. 20). "The First Born of every Creature." (Col. i. 15). "Mediator." (1 Tim. ii. 5). "The Righteous Judge." (2 Tim. iv. 8).

Now it is evident no one of these titles is at all equivalent to that of "God," nor does any one of them support the doctrine of the Incarnation as stated in the Creed or the Confession, and yet knowing as we do the earnest desire the Apostle felt to save souls, remembering the vehement language he uses to express his abnegation of himself so that he might win

souls to Christ, it is impossible to doubt that he would have declared this doctrine in the plainest and most unequivocal terms had he believed it "necessary to everlasting salvation." The fact that this momentous doctrine is nowhere distinctly stated in St. Paul's Epistles affords to us a strong presumption that he did not know it.

But we maintain that not only do not the Epistles contain any proof of this doctrine, but, on the contrary, they abound with evidence directly contradictory of it. So far are God and Christ from being identified by the Apostle as one in the personal sense that a clear and well-defined distinction is always drawn between them, and the subjection of the latter to the former is invariably insisted upon in language which cannot be mistaken. Take, for instance, the well-known and difficult passage (Phil. ii. 5) which is unaccountably relied upon as proving the deity of Christ. Whatever may be the correct rendering of it, it cannot prove this—first, Jesus is not said to be God, but in the form of God, that is to say, having qualities of a godlike nature, while he is described as being in the likeness of man, and as being obedient to the death of the cross, on which account God has highly exalted him, and given him a name that is above every name, that in his name every knee should bow, and every tongue confess that he is Lord to the glory of God the Father. Now on this passage we observe that if Jesus were God he could not be exalted; to talk of conferring upon God any honour He does not already possess is absurd—but then the exaltation is the reward of obedience, Jesus is obedient to God; and this implies inferiority, not equality. Then again, the glory is to be ascribed not to God the Father, Son, and Holy Ghost, but to God the Father only. Surely if Jesus were God, as he had endured the suffering he also should have participated in the glory.

The clauses of salutation at the commencement of each of the Epistles afford a remarkable class of instances in which God is manifestly distinguished from Jesus. After stating from whom the letter comes, and to whom it is addressed, the Apostle invariably adds, "Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ." In their desire for

the welfare of the infant churches God and Christ are in the Apostle's mind completely and rightly identified. This is the unity so beautifully and emphatically desired by our Lord when in John xvii. 22, he prays the Father that the disciples may be one, even as he and his Father are one. The Apostle had seen Jesus not perhaps in the flesh but in the spirit. Jesus was to him as really a living being as any person with whom he conversed in the ordinary intercourse of life. He was no mere abstraction, not a subjective ideality, as he is to many Christians now, but he was living in the heavens actively watching over the affairs of the Church, and ready to afford his favour to all who showed themselves worthy of it.

In considering the language used by St. Paul in reference to Jesus, it is impossible to over-estimate the importance of recollecting the vividness with which our Lord was always present to the mind of the Apostle, and the undoubting assurance he held of his actual existence and interest in his Church, and with these views he always identified Jesus with God as actuated by the same earnest wish for the welfare of those in whom the Apostle felt so lively an interest. While, then, the Apostle invariably unites God and Jesus in his expression of the hope that the choicest heavenly blessings may attend his proselytes, he always does so in such a manner as that a clear distinction is impressed upon the mind between God, who is always designated by the title of "Father," and Jesus by that of "our Lord." Had the Apostle believed that our Lord was absolutely God it is difficult to imagine that he would not in a single instance have thus designated him in the very solemn invocation with which he commences his letters.

Almost irresistible, however, as the argument would be that the Apostle knew nothing of the doctrine of the two natures if we rested solely on the absence of any express declaration of it, the argument is incalculably strengthened, and indeed rendered overwhelming, by the numerous passages in which he speaks of the position occupied by Jesus in God's economy. Take, for instance, 1 Cor. viii. 5, 6, "For though there be that are called gods, whether in heaven or on earth (as there are gods many and lords many), yet to us there is but one God the Father, of whom are

all things, and we to Him, and one Lord Jesus Christ, by whom are all things, and we by him." No words can draw a plainer distinction between two beings than is here drawn between God and Christ. So again, 1 Cor. xi. 3, "But we desire you to know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God." Could the Apostle in any intelligible sense describe God as the head of Christ when he believed Christ to be himself God? Then again, the whole argument of chapter xv. of the same epistle is irreconcilable with the theory of an equality between God and Christ. The advocate of the common doctrine has first to contend with the difficulty of the death of God, a difficulty which has always appeared to us absolutely insuperable. Then Christ is declared to be raised from the dead not by his own power, but by God. Then after the speedy general resurrection anticipated by the Apostle, Christ is to deliver up the kingdom to "God, even the Father, that God may be all in all." Christ even at this period of his highest exaltation being expressly declared to be subject to God, v. 28. So in 2 Cor. v. 18, we read, "All things are of God, who hath reconciled us to himself by Jesus Christ." Here, again, a most clear distinction is drawn between God and Christ, the former being declared to be the originator of all things, the latter the medium by which the world is reconciled to God. Take, again, the valedictory prayer at the close of this epistle. "The grace of our Lord Jesus Christ, the Son of God, and the communion of the Holy Spirit be with you all." How singular is it that there is here no intimation of that personal unity upon which the creeds insist. No Athanasian believer would be content to bring the Father, Son, and Holy Spirit into such close verbal proximity, and not add the words "three persons in one God," or some equivalent phrase expressive of their hypostatic union. How are we to account for this reticence of the Apostle upon a cardinal article of the Christian faith, when an opportunity presented itself of declaring it which it was almost impossible to avoid? The only solution of the difficulty appears to be that the Apostle was not acquainted with the article.

(To be continued.)

WHY ARE WE UNITARIANS?

Mr. E.—Good morning, Mr. B.; I am very glad to see you at our church to-day.

B.—I thank you, Mr. E. I am very glad of the opportunity of hearing your excellent minister.

E.—I did not expect to hear you speak so highly of an Orthodox preacher.

B.—I have no objection to hearing good Christian preaching from any denomination.

E.—I am at a loss to account for your being a Unitarian, Mr. B. All your relatives, I believe, are Trinitarians.

B.—You will excuse me, Mr. E., but it was the preaching of pure Calvinism which first led me to examine that theology for myself, and by the application of reason and common sense to the Bible I was induced to embrace Unitarianism.

E.—I fear, Mr. B., you trust too much to human reason. There are some things we cannot explain, but we feel they are true. I should like to hear why you left the faith of your parents.

B.—There are several points of difference between Unitarianism and Calvinism. I could never believe an All-wise and perfect God would decree a certain part of his children to everlasting death, while another part, no better by nature, are predestined to everlasting life.

E.—We cannot understand the reason of this point, but I suppose all Orthodox Christians assent to it; our minister don't preach it much.

B.—But it is in the Westminster Assembly's Confession declared, "that by the decree of God, for the manifestation of his glory, some men and angels are predestined unto everlasting life, and others fore-ordained to everlasting death," the number of each class being fixed from the creation of the world, unchangeable. Another point in your creed, which I cannot believe, is that all by nature are totally depraved. I admit that we are all born with appetites and passions which lead us very far from the path of truth and duty; but if we were all by nature *totally* depraved, Jesus would never have declared, without qualification, when speaking of little children, "of such is the kingdom of heaven."

E.—I know our ministers believe in total depravity, but there is not much said

about it in the pulpit. But a more important question at the present day is, Who is Jesus Christ? We are told you Unitarians believe him to be a mere man. I suppose you have some settled views on that point.

B.—Yes, as we take the New Testament for our guide, we agree in the main point as to the character and attributes of Jesus. We all agree that he is not God, or equal with God, and for this we have his own declaration; and notwithstanding what others may have written, we deem his own declaration the highest authority. He took particular pains to say, "My Father is greater than I," "I can do nothing of myself," "I am the vine and my Father is the husbandman." As the intelligence of the man who cultivates the plant is vastly superior to the plant, so Jesus had taught us to believe God to be greater than he. No stronger comparison could be used to prove this fact than the foregoing.

E.—But if Jesus is not God, how could he make an infinite atonement?

B.—I find no evidence in any part of the Scriptures that he ever made such an atonement. Please explain what you mean by the word.

E.—We shall not differ, I think, on this point. The great atonement made by Jesus was the offering himself, as a sacrifice, to appease the anger of an offended God, and make it possible for him to save the violators of the law, by freely forgiving them. Without the shedding of blood there can be no remission of sins. He paid the debt, and reconciled the Father to us, not only for original sin, or guilt, but also for actual transgression.

B.—Ah, my friend, I must differ from you world wide on this point. I cannot believe that an all-wise, all-perfect, and loving Father, would require one of his children, the only perfect, called the only begotten Son of God, to die upon the cross to satisfy his anger and turn away his wrath. God has always been our Father, —has always loved us infinitely more than we can ever love him. No, my belief is, and that of most Unitarians, that the mission of Jesus was to reconcile us to God and his laws; to convince us that God is our Father; that he is more ready to forgive us than earthly parents are to forgive their children; that he came to seek and to save the lost, to elevate the race, to reveal more

clearly than ever had been done the Fatherhood of God and brotherhood of man. Now, Mr E., do you believe that God elected, from the creation of the world, a certain fixed number to be saved, and doomed the remainder to be forever lost?

E.—Yes, this is a part of our creed.

B.—And do you also believe that Jesus died on the cross as God and man both, to reconcile God to man? Do you believe these points from searching the Scriptures, and the application of your reason thereto, or do you believe them because you find them so written in the creed of your fathers, and because your minister so believes?

E.—To be candid with you, Mr. B., I must own I have never reasoned much on these points, for, as I said before, I have been taught not to rely on human reason, but trust to the teachings of those who knew more than myself, and where I cannot see clearly exercise my faith.

B.—Is it possible that you have never questioned the truth of a creed so hard to reconcile one part with the other, as that to which I have just called your attention? You profess to believe that a certain portion of the human race was chosen to eternal life by the Creator, at the creation of the world, and that the remainder were doomed to eternal death. That to insure this event, they are all totally depraved, and can do nothing for themselves without the special interposition of God in behalf of the elect. That after thousands of years had passed away, even this small number of the elect could not be saved, even by Almighty power, unless an infinite and divine sacrifice was made to God the Father, by God the Son, to satisfy the justice of the law made by God the Father, and to reconcile God to us. If, then, Jesus was God, it must follow that the Almighty, instead of sending a messenger, came himself, that to satisfy himself, he offered himself to himself, that he might, consistently with his laws, and in conformity with his own original design, forgive his erring children, who, by acts not their own, were, and are, totally depraved. I do not wonder that you dare not trust your reason and common sense to explain such a belief. But I do marvel, that high-minded, honest and Christian ministers like yours, Mr. E., do not come out and repudiate, or modify, so inconsistent a theory of belief.—*Christian Register.*

WAYSIDE GATHERINGS.

ENGLISH LADIES.—“English ladies,” says Erasmus, “are divinely pretty, and too good-natured. They have an excellent custom among them, that wherever you go the girls kiss you. They kiss you when you come, they kiss you when you go, they kiss you at intervening opportunities, and their lips are soft, warm, and delicious.” Pretty well, that, for a priest.

ERASMUS ON EXPLOSIONS.—Erasmus was a philosopher. A powder magazine was once blown up by lighting in a town where Erasmus was staying, and a house of infamous character was destroyed. The inhabitants saw in what had happened the Divine anger against sin. Erasmus told them that if there was any anger in the matter, it was anger merely with the folly which had stored powder in an exposed situation.

AN UNDUE LIBERTY.—A book of poems called “Christian Lyrics” has a verse added to that beautiful Unitarian hymn of Miss Adams—“Nearer, my God, to Thee.” We doubt if Miss A. would have tolerated this addition:—

“Christ alone beareth me
Where Thou dost shine,
Join heir he maketh me
Of the Divine.
In Christ my soul shall be
Nearer, my God, to Thee,
Nearer to Thee.”

A DARK SPOT IN ORTHODOXY.—There is “a very dark spot” in the evangelical creed. The certainty that the redeemed will be for ever separated from those they loved on earth; that those here cherished as parents, children, brothers, sisters, husbands, wives, will be doomed to endless woe: this is indeed a “hard place” in one’s religious belief! Dr. Campbell confesses that he does not “know how to get over it.” In fact, it cannot be “got over.” We can be happy in heaven, knowing that the objects we loved on earth are in an endless hell, only on the supposition that we shall be bereft of all affection. We must cease to be human only to be fiends. To this complexion it comes.—*Rev. G. H. Emerson.*

REDUCED TO AN ABSURDITY.—“*Reductio ad absurdum*” is the logical Latin phrase, used in the books, meaning that something is reduced to an absurdity. Let us see, if we can reduce the idea of absolute endless punishment to an absurdity. It is an absurdity to suppose that God will endlessly punish those who have ceased to be sinners. If all souls retain their power in the future state, then to repent and obey God, they *may* repent and obey Him. If all should thus repent, then He punishes forever those who have repented, and so ceased sinning. If sinners lose all power of repentance, cannot repent, nor do right, and so cease to be sinners, then God punishes for ever those who have ceased to sin, because their freedom and moral power have ceased. In either case, God must punish everlastingly those who have ceased to be sinners, which is absurd and incredible.—*Rev. Eli Bullou, D.D.*

WHERE IS GOD?—“God sees you always and hears you always,” the preacher said to the little children, “He knows when you are good and when you are naughty, wherever you may be; He is here in this school-room with you now.” “But where was God in the school-room?” I wished one of those little ones had asked. Was He as they, upon the floor, or was He floating mid-air—as the painters try to show—or filling all space and circling the little inhabitants with guardian and loving arms? Where was he in that hot room, throbbing with young life? Why, God was within their own young hearts. He was in the hearts of the little children, where else could He have been? Aye, and within the hearts of the grown teachers too, I hope also.—*M.S.*

THE BEGINNING OF A GREAT WORK.—As Miss Dorothea L. Dix was walking home from meeting, one Sunday—after having heard Dr. Channing preach one of those sermons that made the vicious envy the beauty of virtue, and sent men and women into the various spheres where suffering humanity needs aid, whether it be to the prisoner shut up in solitude by his own crimes, or to the destitute who suffer from the crimes of others (and Boston can show many such men and women, so sent and heaven-recorded)—she accidentally heard some one describing the suffering condition of some insane people at the jail in the adjoining town of Cambridge. It was a wind-wafted seed; but into what celestial soil did it fall!

THE ORATOR AND WORKER.—In Athens, a long time ago, it was proposed to erect a temple to Pallas Victrix, when two architects presented themselves in an assembly of the people to contend for the contract. One, who was an orator, learnedly described the parts of the projected edifice. He made a complete dissection of the science. Architrave, frieze, pillar, and pilaster studded his discourse in all the profusion of a prolific fancy. He literally confounded his rival and the assembly with the profundity of his knowledge. The other then came forward and just said, “Fellow-citizens, I can work much better than I can speak. All that this man has told you should be done, I can do.” The Athenians gave him the job, and never repented the confidence they placed in his few and simple words.

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